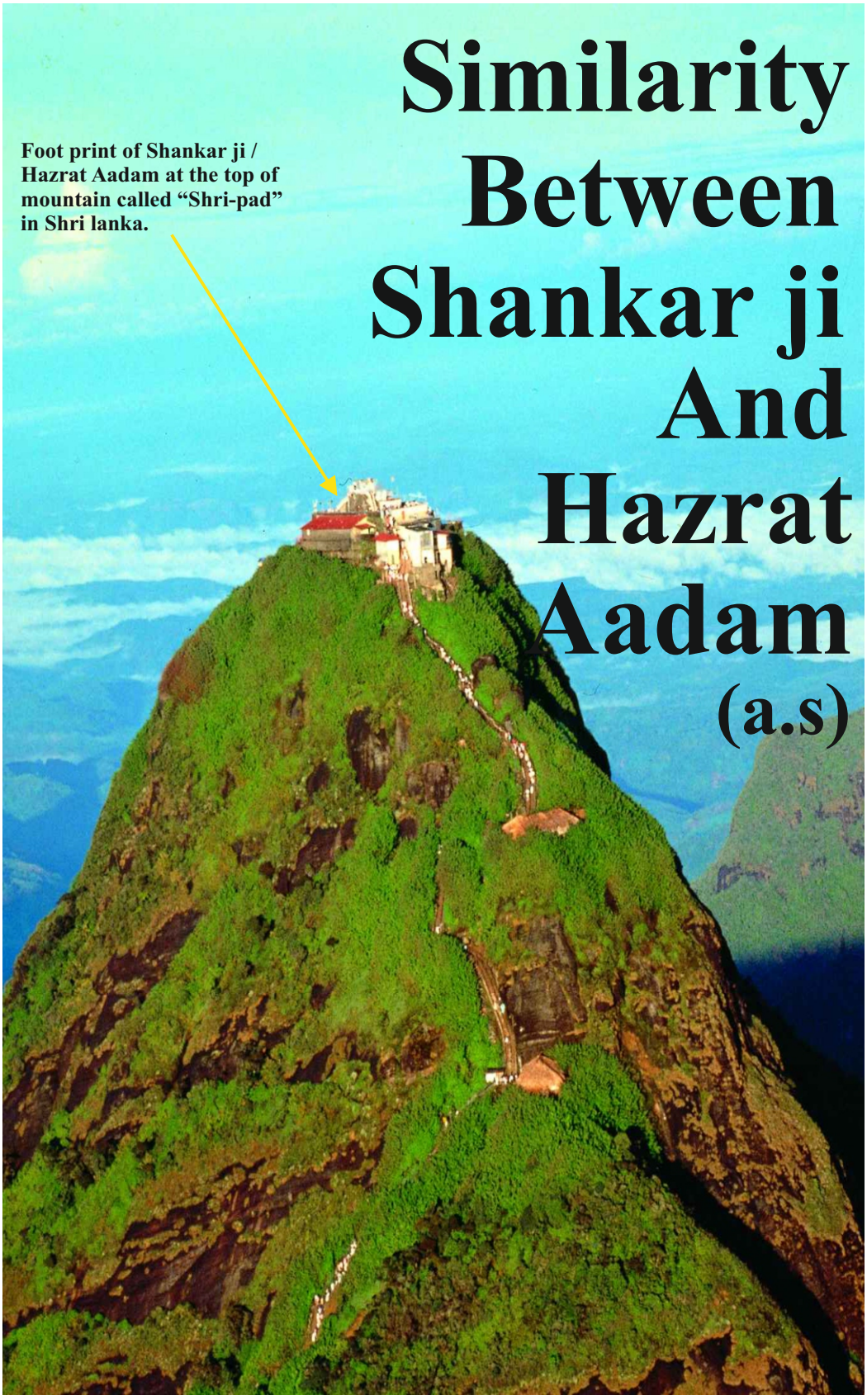
Similarity Between Shankar ji And Hazrat Aadam (a.s)



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Preface

Christians believe Jesus Christ as son of God. Muslims believe Jesus Christ as prophet of God. But both of them respect Jesus Christ from bottom of their hearts. And respecting Jesus Christ by one community in their own way does not disturb the religious belief and faith of other community. And because Muslims have extreme respect for Jesus Christ and mother marry, Christian of Europe and America offer their Churches to perform Namaz to those Muslims who perform their Friday Namaz on road due to shortage of spaces in Mosque.

So when one community realises that their divine personalities are extremely respected in other community also, than there is atmosphere of love, peace and harmony in society.

There are many divine personalities which are common in Hinduism & Islam, but unfortunately no one knows about them. The purpose of writing this book is that people of both the communities should know that there are many common divine personalities in Hindusim & Islam, so that peace and harmony may prevail in society.

Shankar ji, Vivasvat Manu, Abi-Ram, Atharva Rishi, and Mamhe Rishi or kalki Avtar are some of the divine personalities which are extremely respected in Hindu religion, and which are also extremely respected in Islam and refered to as Hazrat Adam, Hazrat Nooh, Hazrat Ibrahim, Hazrat Ismail and Hazrat Muhammed (Pbuh). One hadees also describes Shri Krishna as prophet. (History of Hamadan, Dailmi, Chapter-Al-Kaaf) But as their Arabic names in holy quran and Hadees are different than Sanskrit name in holy vedas, hence very few people knows that they are one and the same holy personalities.

In this book we will describe about only one holy personality Shankar ji, who is common in both the religion. For other personalities please refer our book with title "Prophets of Hindu religion" and "Pavitra veda & Islam dharm". These books could be freely downloaded from our website "www.qskhan.com". We hope knowledge of this book will increase peace and harmony in society.

Your Brother

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Chapter 1

SIMILARITY BETWEEN SHANKAR JI AND PROPHET ADAM

Seven unique incidences in life of Shankar ji :

● If we study Shiv puran, we find seven unique incidents in life of Shankar ji. They are as follows.

1) When Brahama was meditating, Shankar ji came out from forehead (Avimukta) of Brahma ji.

(Shiv Puran, Vol-1, Rudra-Samhita, Section-1, (Creation), Chap-No-15, Shlok No. 55, Page No. 249)

That means he took birth without mother and father.

2) When Shankar ji came into existence he was half man and half woman.
(Shiv Puran, Vol-1, Rudra-Samhita, Section-I, (Creation), Chap-No-15, Shlok No. 56, Page No. 249)

3) Daksh insulted Shankar ji.
(Shiv Puran, Vol-1, Rudra-Samhita, Section-II, (Narrative of Sati), Chap-No-26, Shlok No. 14,16, Page No. 396)

4) Because of this insult, Celestial voice cursed Daksh.
(Shiv Puran, Vol-1, Rudra-Samhita, Section-II, (Narrative of Sati), Chap-No-31, Shlok No. 1,2, Page No. 417)

5) Because of Daksh Sati cast off her body in swarglok.
(Shiv Puran, Vol-1, Parvatikhanda, Section III, Chapter one, (The marriage of Himacala) Shlok No. 6-7, Page No. 475)

Sati appeared as daughter of Mina hill (New name as Parvati) on earth.

(Shiv Puran, Vol-1, Rudra-Samhita, Section-II, Chapter-1(Summary of Sati's Life), Shlok No. 44-45, Page No. 278)

6) Shankar ji and Parvati stayed near **divine land of Haram.**
(Shiv Puran, Vol-4, Vayaviyasamnita, Section-I, Chap-24, (Siva's sports on the Mandra mountain) shlok No. 23, Page No. 1859)

7) Shankar ji and Parvati lost their younger son Kartikeya because of marriage dispute between their two sons (Kartikeya & Ganesh).
(Shiv Puran, Vol-2, Rudrasamhita, Kumar khand Section-IV, Shlok No-25, Page-800)

Seven unique incidents in life of prophet Adam :-

● If we study life of prophet Adam (a.s) than we again find these seven unique incidents which occurred in life of Shankar ji.

1) Prophet Adam (a.s) took birth without father and mother. (Holy Quran 15:29)

2) Initially body of Eve (a.s) was integral part of body of prophet Adam (a.s). (Holy Quran 4:1)

3) Iblis does not respected prophet Adam (a.s). (Holy Quran 15:32)

4) Iblis got cursed by God. (Holy Quran 15:34)

5) Because of Iblis prophet Adam (a.s) and Eve (a.s) disobeyed God, hence were expelled from heaven. (Holy Quran 7:24)

Eve descended to the earth near Mina hill.

6) On earth after meeting each other again, prophet Adam (a.s) and Eve (a.s) stayed in Makkah, **the divine land of Haram.** (Holy Quran 3:96)

7) Initially they had two sons (Cain and Abel). Because of marriage dispute among two sons they lost their younger son Abel. (Holy Quran 5:27-31)

- To understand religious matters clearly we should have clear information and understanding about

1) God

2) Devtas

3) Prophets

4) Human beings.

To understand clearly above mention four entities, let us study details about birth of this universe and history of last 40 lac years of earth.

****

English translation reference book

For English translation we have referred Shiv Puran translated by J.L.Shashtri and published by Motilal Banarsidas Publishers Pvt. Ltd Delhi.

Hindi Translation reference book

For Hindu Translation We have referred Shiv Puran translated by Aacharya Pandit Shivdatta Misrh Shashtri and Published by Shri Thakur Prasad Pustak Bhandar, Kachodigali, Varanasi-221001

Chapter 2

INTRODUCTION TO DEVTAS AND PROPHETS

Birth of the Universe :-

- As according to big-bang theory, 1370 crore years ago, all the matter and energy of universe was concentrated on a single point of zero volume and infinite density. At that moment time was also constant. Then with an explosion that point came into existence, and expanded to form the universe in some very hot form. At that moment time also started. From this hot form first electron, proton, neutron developed. They combined to form atom. Atoms combined to form molecule and molecules combined to form hot gas of small particles. These particles combined together to form stars and planets of the universe.

- About 450 crore years ago, our planet earth came into existence. At that time it was in form of hot lava.

- When lava started cooling down. Hot vapors evaporated and formed clouds. When sky got covered with clouds and temperature reduced, it started raining and kept on raining for thousands of years. Because of this whole world got submerged in water. When ice started forming at the north and south pole, the level of water started reducing and 29% of land came out of water.

- 100 crore years ago God created living cells and insects on earth from water.

- 60 crore years ago earth was full of dense forests which got burried in earth due to some reason. Today we are getting petroleum from these buried jungles.

- Between 30-15 crore year ago, dinosaurs and huge animals lived on the earth.

- Between 15-6 crore years ago dinosaur become extinct and huge size toothed birds lived on earth.

- 6-2 crore years ago monkey lived on earth, along with many animals.

- 2 crore to 60 lakh years ago ape and gorilla like creature lived on earth along with many animals.

- Since 60 lakh years atmosphere of earth is favorable for existence of human-beings also.

- 40 lakh years ago God created super natural creature on earth. These supernatural creatures were called as devtas. Devtas are not

God, but they are creatures of God. (Similar to angels)

- In religious books last 40 lakh years are divided into four categories, namely:

1) Satya yug started 38,93,100 years ago, and ended 21,65,100 years ago. (Total period 17,28,000 years) In this period on earth only Devtas were living.

2) Treta yug started 21,65,100 years ago and ended 8,69,100 years ago (Total period 12,96,000 years)

In this period Shri-Ramchander took birth on earth. He fought with evil Ravana. Apes which were also living on earth at that time fought along with Shri Ramchandra with Ravana.

3) Dwaper yug started 8,69,100 years ago and ended 5,100 years ago (Total period 8,64,000)

In this period shri-Krishna took birth on earth. In this period the famous war of Mahabharta took placed, in which 1,68,00,00,000 people died. Death of such a large number is possible only in this period, because even 5,000 years ago population of human-being in whole world was not so much.

4) Kalyug started 5,100 years ago, and at present running (Total period will be 4,36,000 years)

12,000 years ago God created first human-being prophet Adam or Swayambhu Manu, and sent him on earth.

- Prophet Noah or Vivasvat Manu was tenth generation of prophet Adam. In period of Vivasvat Manu the great flood occurred. Kalyug started at the end of that great flood.

- So God is the supreme authoritys who created everything. Devtas are super natural entities. Human-beings came into existence 12,000 years ago and prophets are human-beings who came on earth for guidance of human-beings.

View of a Sanskrit Scholar :-

- Dr. Ved Prakash Upadheyay was a Vedic Sanskrit scholar. He was head of Sanskrit department in Punjab University. He wrote many books to spread peace and harmony in society. His one such book is "Vedon aur Purano ke Aadhar par Dharmic Ekta ki Jyoti". You can download this book from my website

www.qskhan.com

- We will copy some part of PREFACE of above mentioned book in which he described some fact about Devtas and Prophets. Preface of above mentioned book is as follow.

Preface :-

- Vedas are most ancient and first divine scriptures. After that we have Brahman, Arnayak, Upanishad and Purans. <u>These scriptures were written before birth of prophet Adam by Devta Saints (Dev-rishi).</u> Even today we have sloks for prayer compiled by dev-

rishi Narad munni. (Narad muni was not a human being)

- In pratisarg parv of Bhavishya puran, Maha-rishi Ved vyas ji describes the incident of the birth of Adam and Hawwavati, which we will describe ahead in this book.

- Era before Adam was era of supernatural entities. That means it was an era of Devtas and Rakshasha. This era cannot be understood by human beings. And we find unbelievable details about Devtas (e.g Ram, Hanuman, Krishna etc.) But for Devtas and Rakshashs whatever supernatural incident are described for them, it was always possible for them.

- In future, children of Adam (that means Human beings) will rule the earth, knowing this fact 88 thousand dev-rishi migrated to hilly area. We get this description in fourth adheyay of pratisarg parv of Bhavishya puran. Those sloks are as follows.

- आर्यदेशा क्षीणवन्तो म्लेच्छवंशा बलान्विता।
भविष्यन्ति भृगुश्रेष्ठ तस्माच्च तुहिनाचलम् ।
गत्वा विष्णुं समाराध्य गमिष्यामो हरेः पदम् ।
इति श्रृत्वा द्विजाः सर्वे नैमिषारण्यवासिनः।
अष्टाशीति सहस्राणि गतास्ते तुहिनाचलम् ।

- In Bhavishya puran whatever description of prediction we got about coming of prophets after Adam in this world. In actual same thing happened. And it is proved by Bible and Quran.

- Whatever is written about prophets in Bible and Quran, all these prophets were forecasted by Ved Vyas ji before the birth of Adam and Hawwawati.

- मनः श्रृणु ततो गाथा, भावी सूतेन वर्णिताम।
कलेर्युगस्य पूर्णा तां तच्छुत्वा तृप्तिमावह।।

- Ved Vyasji said "O my heart! get satisfaction by listening to the story of kalyug." And started describing the incident of creation of Adam and Hawwa wati, which will occur in future.

- God is one, as described in vedas. Description of prophets written in pratisarg parv of Bhavishya puran, great flood in period of Manu (Nooh), Rule of Devta and Rakshasha on earth and their mutual wars, and following rules of war and doing yog (prayer) for victory in war, all this description is also written in Brahman. (A type of religious Book) This proves that these facts are true.

- For example. It is written in (शब्रा 0.1.7.2 22-4, तैबा 01.5.6.3.4) that Devtas by (दर्श) Darsh and (पौर्णमास) Pornmas prayer, forced Rakshsha to leave (कृष्णपक्षः) Dark period of month (मास) on which they were having right.

- Similarly Devtas destroyed three forts of Rakshashas which were made of iron, Silver and Gold by destructive activities (उपसद कृत्यों) Reference of this fact is written in (तैस 06.2.3.1, मैस 03.8.1, शब्रा 3.4.4, 3.5 कोब्रा 8.8)

- At some places in Bhavishya puran Islam religion is referred to

as (नैगम धर्म) Naigam Dharam, which means vedic religion or religion as per holy vedas.

- Bhavishya puran has refered to Islam and Christian religion as Malech Dharm. So meaning of malech word is also described in it, as follow;

- आचारश्य विवेकश्च द्विजता देवपूजनम् ।
कृतान्येतानि तैनैव तस्मान्मेच्छः स्मृतो बुधै।।
विष्णुभक्तत्यग्रि पूजा च हाहिंसा च तपो दमः।
धर्माण्येतानि मुनिभिम्लेंच्छांना हि स्मृतानि वै।।

(Translations of above mentioned slokes are as follow,)

Righteous, high knowledge, having deep faith in God Worshiping of God (are qualities of Malecha). This teaching was preached by a prophet named as Hanook. Because of this his followers are called malecha.

Worship of Vishnu, worship of self-illuminating God. non-violence, prayer and self-control, these qualities of malech are described by scholars.
(End of Sloke Translation)

- Now, we will prove the truth of monotheism (God is one) as described in vedas. We will also provide the details of prophets described in purans, and we will also give the detail that basic teachings of all the religions are same.
(End of Preface)

- From above mentioned details we can clearly understand the facts about Devtas and Prophet. That means neither Devtas nor prophets are imaginary figures. Both existed in different periods of time for guidance of those who lived on earth.

- Now to understand Shankarji and prophet Adam (a.s.) clearly, we will study in detail about their life.

- Fact about the name "Shiv" :-

Shiv name is for God who is unborn, unseen and formless.

Shiv name is not of Shankar ji. But as scholars believe that Shankar ji is incarnation of Shiv, hence they always call Shankar ji as Shiv. Hence Shankar ji is widely known as Shiv ji in society. In English translation of slokes also you will always find that shankar ji is refered as shiv ji. Shankar ji has got 108 names.

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Chapter 3

BIRTH OF SHANKAR JI

● तपस्यतश्च सृष्ट्यर्थं भ्रुवोर्घ्राणस्य मध्यतः।
अविमुक्ताभिधाद्देशात् स्वकीयान्मे विशेषतः।

त्रिमूर्तीना महेशस्य प्रादुरासीद् घृणानिधिः।
अर्द्धनारीश्वरो भूत्वा पूर्णांशः सकलेश्वरः।

(शिव पुराण, भाग-१, रूद्रसंहिता, सती खण्ड-१, अध्याय-१५ पेज नं-२४६, श्लोक-५५-५६)

(Brahma said) While I was performing penance for creation, the merciful lord Shiv of Trinity, came out of the spot called Avimukta between my eyebrows and the nose. **He manifested himself as Half woman and Half man in full potency.**

(Shiv Puran, Rudra Samitha, Section-I, Creation, Chapter 15, The Manifestation of Rudra, Page-249, Mantra 55-56)

● नीत्वा कालं कियन्तं सोऽपत्नीकः परमेश्वरः।
पश्चादवाप स्वां पत्नीं दक्षपत्नीसमुद्भवाम्।

(शिव पुराण, भाग-१, रूद्रसंहिता, सती खण्ड-१, अध्याय-२० पेज नं-२७०, श्लोक-५८)

Brahma said, Thus lord Shiv spent some time without his divine consort. After some time He married Sati, the daughter of Daksa Prajapati.

(Shiv Puran, Rudra Samitha, Section-I, Creation, Chapter 20, (Siva goes to kailasa) Page-273, Mantra 58)

● विजहार तया सत्या दक्षपुत्र्या महेश्वरः। सुखी बभूव देवर्षे! लोकाचारपरायणः।५६।

(शिव पुराण, भाग-१, रूद्रसंहिता, सती खण्ड-१, अध्याय-२० पेज नं-२७०, श्लोक-५६)

Lord Shiv sported with her. Following the conventions of the world, O celestial sage, he became happy.

(Shiv Puran, Rudra Samitha, Section-I, Creation, Chapter 20, (Siva goes to kailasa) Page-273, Mantra 59)

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Chapter 4

INSULT OF SHANKAR JI

● What I understood after reading Shiv puran is that when a noble person used to perform yajna in swarglok, he used to personally invite all the deities, and particularly Brahma, Vishnu and Shankar ji.

● In one such yajna all the dieties were invited. Brahma, Vishnu and Shankar ji arrived in that yajna before Daksh and occupied their seats.

● When Daksh arrived all the dieties stood up or bowed down to greet daksh. But Shankar ji remained seated in his place and did not greet Daksh. Daksh was father-in-law of Shankar ji, But then also he got angry and said following insulting words for Shankar ji.

Daksha said to Shankar ji,

● एते हि सर्वे च सुराऽसुरा भृशं नमन्ति मां विप्रवरास्तथर्षयः।

कथं ह्यसौ दुर्जनवन्महामनास्त्वभूत्तु यः प्रेतपिशाचसंवृतः।१४।

(Shiv Puran, Vol-1, Rudra Samitha, Section-II, Narrative of Sati, Chp. 26, Cause of estrangement between Daksha and Siva, Page No. 396, Shlok no.14)

"All these Suras and Asuras, brahmins and sages bow to me. How is it that this gentleman who is always surrounded by goblins and ghosts behaves like a wicked man?

● श्मशानवासी निरपत्रपो ह्ययं कथं प्रमाणं न करोति मेऽ धुना।

लुप्तक्रियो भूतपिशाचसेवितो मत्तोऽविधो नीतिविदूषकः सदा।१५।

(Shiv Puran, Vol-1, Rudra Samitha, Section-II, Narrative of Sati, Chp. 26, Cause of estrangement between Daksha and Siva, Page No. 396, Shlok no.15)

"How is it that this shameless frequenter of cremation grounds does not bow to me. He is devoid of rites. He has cast off religious practices. He is surrounded by spirits and ghosts. He is elated and he spoils good policies and conventions.

● पाखण्डिनो दुर्जनपापशीला दृष्टवा द्विजं प्रोद्धतनिन्दकाश्च।

बध्वां सदासक्तरतिप्रवीणस्तस्मादमुं शप्तुमहं प्रवृत्तः।१६।

(Shiv Puran, Vol-1, Rudrasamhita Section-II, Narrative of Sati, Chapter No.26, Shlok No.16, Page No.396)

Heartless, wicked person, who behaves arrogantly on seeing a brahmin and despises him are on a par with one another. Besides, this person is always engrossed in the love of his wife. Hence I am going to curse him."

****

Chapter 5

CURSE ON DAKSH

● To further insult Shankar ji, Daksh organised a yajna. He invited all the dieties in that yajna except Shankar ji.

● When Sati devi who was wife of Shankar ji in swarglok came to know that her father Daksh has not invited her husband Shankar ji just to insult him, she went to her father's house. She was extremely angry. She first cursed her father and other guest present in yajna in following words.

● *यो निन्दति महादेवं निन्द्यमानं शृणोति वा। तावुभौ नरकं यातौ यावच्चन्द्रदिवाकरौ ।३८।*

He who reproaches Siva and he who hears such reproaches, both of them should go in hell and stay there as long as the moon and the sun exist.

(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.29, Page-412, Shlok-38)

● Than she ignited a divine fire in her body by meditation and burnt herself.

On this occasion celestial voice cursed Daksha in following words:

The **celestial voice** said :-

● जगत्पिता शिवः शक्तिर्जगन्माता च सासती। सत्कृतौ न त्वया मूढ! कथं श्रेयो भविष्यति।२५।

●"Siva is the father of the universe, and Sati is the mother of the universe. O Fool, they were not honored duly by you. How can you attain welfare?"

●(Shiv puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-25, Page no.419)

● रे रे दक्ष दुराचार! दम्भाचारपरायण!। किं कृतं ते महामूढ! कर्म चानर्थकारकम्।२।

(Shiv Puran, Rudra Samita, Section II, Narrative of Sati, Chp.31, Page-417, Shlok-2)

O Daksa of evil conduct, of haughty disposition what is it that you have foolishly done now, this misdeed bringing in many unhappy calamity in its wake?

● यदी देवाः करिष्यन्ति साहाय्यमधुना तव। तदा नाशं समाप्स्यन्ति शलभा इव वह्निना।२६।

(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.31, Page-419, Shlok-29)

If the devas were to come to your assistance, they are sure to be destroyed like moths by fire.

● ज्वलत्वद्य मुखं ते वै यज्ञध्वंसो भवत्वति। सहायास्तव यावन्तस्ते ज्वलन्त्वद्य सत्वरम्।३०।
(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.31, Page-419, Shlok-30)

Let your face burn. Let your sacrifice be quashed.
whoever comes as your assistant let him be burnt today

immediately.

● निर्गच्छ त्वं हरे शीघ्रमेतध्वरमण्डपात्। अन्यथा भवतो नाशो भविष्यत्यद्य सर्वथा।३४।

(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.31, Page-420, Shlok-34)

O Visnu, come out of this sacrificial platform quickly. Otherwise you will perish today without an escape.

● निर्गच्छ त्वं विधे! शीघ्रमेतदध्वरमण्डपात् । अन्यथा भवतो नाशो भविष्यत्यद्य सर्वथा।३५।

(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.31, Page-420, Shlok-35)

O Brahma, come out of this sacrificial platform quickly. Otherwise you will perish today, by all means.

● इत्युक्तवाऽध्वरशालायामखिलायां सुसंस्थितान्। व्यरमत् सा नभोवाणी सर्वकल्याणकारीणी।३६।

(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.31, Page-420, Shlok-36)

After saying this to those who had gathered in the sacrificial hall, the celestial voice that conferred welfare stopped.

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Chapter 6

HOW PARVATI ARRIVED IN THIS WORLD

Reference from Shiv puran:-

यदा दाक्षायणी देवी हरेण सहिता मुदा। हिमाचले सुचिक्रीडे लीलया परमेश्वरी।४।
मत्सुतेयमिति ज्ञात्वा सिषेवे मातृवर्चसा। हिमाचलप्रिया मेना सर्वर्ध्दिभिरनिर्भरा।५।
(Shiv Puran, Rudra Samhita, Section III, Narrative of Sati, Chp.1, Page-415, Shlok-4-5)

- When the great Goddess Sati, the daughter of Daksa who had been to her father's sacrifice and who did not receive his due attention became angry and cast off her body, at the very same time, O sage, Himacala's beloved Mena wanted to propitiate her in Sivaloka. (Himacala and Mena both are names of Hill).

- ततश्च ततश्च सा सती देवी हिमालयसुताऽभवत्। तस्याश्च पार्वती नाम प्रसिद्धमभत्तदा।४४।
सा पुनश्च समाराध्य तपसा कठिनेन वै। तमेव परमेशानं भर्त्तारं समुपाश्रिता।४५।
(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.01, Page-278, Shlok-44-45)

- The Goddess Sati became the daughter of Mena. As such she became famous as Parvati.
She propitiated lord Siva with a rigorous penance and attained him as her husband.

यावत्प्रभृमि मे त्यक्ता स्वतनुर्दक्षजा सुराः। पितृतोऽनारदं दृष्ट्वा स्वामिनस्तत्क्रतौ गता।३१।
तदाप्रभृति स स्वामी रूद्रः कालाग्निसंज्ञकः। दिगम्बरा बभूवाशु मच्चिन्तनपरायणः।३२।
(Shiv Puran, Rudra Samhita, Parvatikhanda, Section III, Chp.4, Page-488, Shlok-31-32)

- Parvati said,

Ever since I cast off my body on seeing my lord's disrespect at the hands of my father at the altar of sacrifice, my lord Rudra is tormented by thoughts about me.

इतस्ततो रूरोदाच्चैरनीश इव स प्रभुः। योग्याऽयोग्यं न बुबुधे भ्रमन् सर्वत्र सर्वदा।३८।
(Shiv Puran, Parvatikhanda, Section III, Chap.4, (The Goddess Consoles the Gods) Page 488, Shlok-38)

- Like a non-god, like a helpless creature he roamed about here and there and cried aloud. The lord Himself could not distinguish between the proper and the improper.

- पुनः कृत्वा तपस्तत्र शिवं वव्रे पतिं च सा।
गौरी भूत्वाऽर्द्धवामाङ्गी लीलाश्चेक्रेऽद्भुताः शिवाः।४०।
(Shiv Puran, Rudra Samhita, Section II, Narrative of Sati, Chp.43, Page-472, Shlok-40)

- After performing penance again she wooed Siva as her husband. Attaining white complexion she performed many wonderful, divine sports and gained half the body of Siva.

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Chapter 7

WHERE SHANKAR JI STAYED ON EARTH

The sage said,

● अन्तर्धानगतो देव्या सह सानुचरो हरः। क्व यातः कुत्र वासः किं कृत्वा विरराम ह।१।
(Shiv Puran,Vol-4, Vayaviyasamhita, Section-1, Chapter-24, Page-1857, Mantra-1)

Where did Siva who vanished along with the goddess and his attendant go? Where did he stay? What did he do and not do?

● महीधरवरः श्रीमान् मन्दरश्चित्रकन्दरः। दयितो देवदेवस्य निवासस्तपसोऽभवत्।२।

The excellent mountain Mandara with different caves becomes the pleasing spot of penance for lord Siva.

(Shiv Puran,Vol-4, Vayaviyasamhita, Section-1, Chapter-24, Page-1857, Mantra-2)

● इदं तु शक्यते वक्तुमस्मिन् पर्वतसुन्दरे। ऋद्ध्या कयापि सौन्दर्यमीश्वरावासयोग्यता।

It is possible to mention that it has the beauty of being qualified to be the residence of the lord through some **supernatural magnificence.**

(Shiv Puran,Vol-4, Vayaviyasamhita, Section-1, Chapter-24, Page-1857, Mantra-6)

● पितृभ्यां जगतो नित्यं स्नानपानोपयोगतः। अवाप्तपुण्यसंस्कारः प्रसरद्भिरितस्ततः।६।
लघुशीतलसंस्पर्शैरच्छाच्छैर्निराम्बुभिः। अधिराज्येन चाद्रीणामद्रिरेषोऽभिषिच्यते।१०।
(Shiv Puran,Vol-4, Vayaviyasamhita, Section-1, Chapter-24, Page-1858, Mantra-9-10)

The mountain rendered help to the parents of the world with light (of Knowledge) and clean waters of the streams, cool when touched for bath as well as for drinking. Due to these merits he is coronated as the king of the mountains, with ample waters spreading here and there.

● Note: That means this place of Shankar ji was source of Guidance for whole world, and ample amount of clean water was available at this place.

Zamzam fountain near Kaba has tremendous amount of water.

● तत्रोद्यनमुप्राप्य देव्या सह महेश्वरः। **हरम** रमणीयासु दिव्यान्तःपुरभूमिषु।२३।

● Reaching the garden there along with the goddess lord Shiv sported about in the **divine haram grounds.**
(Shiv Puran,Vol-4, Vayaviyasamhita, Section-1, Chapter-24, Page-1859, Mantra-23, Translated by L.J.Shashtri)

Note: Please concentrate on word **Haram**. It means very very respected. This haram grounds is called only for Makkah. It is not a Sanskrit word. That means Shankar ji stayed in Makkah.

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Chapter 8

STORY OF GANESH AND KARTIKEYA

Following details are given in Shiv Puran about Ganesh and Kartikeya.

● *पित्रोर्ललियतोस्तत्र सुखं चाति व्यवर्द्धत। तदा प्रीत्या मुदा चातिखेलनं चक्रतुः सुतौ ।५।*

The happiness of the parents (Shiv and Parvati) knew no bounds. The son too used to sport in joy and love.

(Shiv Puran,Vol-2, Rudrasamhita, Kumara khanda section IV, Chap. 19, Page-794, Sholk-5)

● *तावेव तनयौ तत्र मातापित्रोर्मुनीश्वर!। महाभक्त्या यदा युक्तौ परिचर्यां प्रचक्रतुः ।६।*

O great sage, the sons rendered great service to their parents with great devotion. (Sholk-6)

● *कदाचित्तौ स्थितौ तत्र रहसि प्रेमसंयुतौ शिवा शिवश्च देवर्षे! सुविचारपरायणौ।८।*

O celestial sage, once the loving parents Parvati and Siva held a secret talk and discussion. (Sholk-8)

● *विवाहयोग्यौ सज्जातौ सुताविति च तावुभौ। विवाहश्च कथं कार्यः पुत्रयोरुभयोः शुभम् ।९।*

They thought that the two sons had attained marriageable age and how best their marriage should be celebrated now. (Sholk-9)

● *णमुखश्च प्रियतमो गणेशश्च तथैव च। इति चिन्तासमुद्विग्नौ लीलानन्दौ बभूवतुः।१०।*

The six faced lord kartikeya was their great beloved son. Ganesa was likewise. Thinking thus they were worried as well as delighted.(Sholk-10)

● *स्वपित्रोर्मतमाज्ञाय तौ सुतावपि संस्पृहौ। तदिच्छया विवाहार्थं बभूवतुरथो मुने!।११।*

O sage, coming to know of their parents opinion, the sons too were eager to get married.(Sholk-11)

● *अहं च परिणेष्यामि ह्याहं चैव पुनः। परस्परं च नित्यं वै विवादे तत्परावुभौ ।१२।*

"I shall marry, I shall marry" saying thus they always quarrelled with each other. (Sholk-12)

● *श्रुत्वा तद्वचनं तौ च दम्पती जगतां प्रभू। लौकिकाचारमाश्रित्य विस्मयं परमं गतौ।१३।*

The couple, the rulers of the worlds, on hearing their words, were very much surprised, following the worldly conventions. (Sholk-13)

● *कि कर्तव्यं कथं कार्यो विवाहविधिरेतयोः। इति निश्चित्य ताभ्यां वै युक्तिश्च रचिताद्भुता ।१४।*

A wonderful expedient was devised by them after thinking about the course to be followed in the celebration of their marriage. (Sholk-14)

● *कदाचित् समये स्थित्वा समाहूय स्वपुत्रकौ। कथयामासतुस्तत्र पुत्रयोः पितरौ तदा ।१५।*

Once they called the sons to them and spoke as follows. (Sholk-15)

● *अस्माकं नियमः पूर्वं कृतश्च सुखदो हि वाम्*

। श्रूयतां सुसुतौ प्रीत्या कथयावो यथार्थकम् ।१६।

O good sons, we have framed the rules conducive to your happiness. Listen lovingly. We shall tell you the truth. (Sholk-16)

● *समौ द्वावपि सत्पुत्रौ विशेषो नात्र लभ्यते। तस्मात् पणः कृतः शन्दः पुत्रयोरुभायोरपि।१७।*

Both of you are good sons and equal in our eyes. There is no difference. Hence a condition that is beneficial to both of you has been made. (Sholk-17)

● *यश्चैव पृथिवीं सर्वां क्रान्त्वा पूर्वमुपाव्रजेत् । तस्यैव प्रथमं कार्यो विवाहः शुभलक्षणः।१८।*

The auspicious marriage will be celebrated of that boy who comes here first after going round the entire earth.
(Shiv Puran,Vol-2, Rudrasamhita, Kumara khanda section IV, Chap. 19, Page-794, Sholk-5-18)

● When kartikeya departed for world expedition, Ganesha took seven rounds around his parents Shiv and Parvati, and said, "as per religious teachings parents are world of child.
Hence taking rounds around you is equivalent to circling the world." Argument of Ganesha was accepted and he got married first. When Kartikeya returned and came to know the fact, he felt like he got cheated and left his parents. He said;

● *न स्थातव्यं मया ततौ क्षणमप्यत्र किञ्चन। यद्येवं कपटं प्रीतीमपहाय कृतं मयि।२५।*

"O parents, I shall not stay here even for a moment when deception has been practiced on me eschewing affection towards me." (Shlok-25)

● *तद्दिनं हि समारभ्य कार्त्तिकेयस्य तस्य वै। शिवपुत्रस्य देवर्षे कुमारत्वं प्रतिष्ठितम् ।२७।*

Ever since that day, O celestial sage, the son of Siva, kartikeya remains a bachelor. (Shlok-27)

● *कार्तिक्यां च सदा देवा ऋषश्च सतीर्थकाः। दर्शनार्थं कुमारस्य गच्छन्ति च मुनीश्वराः ।२९।*

In the month of Kartik, the gods, the holy sages and great ascetics go there to see Kumara. (Shlok-29)

● *उमाऽपि दुःखमानन्ना स्कन्दस्य विरहे सति। उवाच स्वामिनं दीना तत्र गच्छ मया प्रभो!।३१।*

Parvati became grief-stricken by separation from Kartikeya. She piteously told her lord. "O lord, let us go there." (Shlok-31)

● *पुत्रस्नेहातुरौ तौ वै शिवौ पर्वणि पर्वणि। दर्शनार्थं कुमारस्य तस्य नारद! गच्छतः।३६।*

O Narada, on the full and new moon days, Parvati and Shiv are excited by love towards their son and they go there to see him. (Shlok-36)

● *अमावास्यादिने शम्भुः स्वयं गच्छति तत्र ह। पूर्णमासीदिने तत्र पार्वती गच्छति ध्रुवम् ।३७।*

On new moon days, Shiv himself goes there. On full moon days, Parvati goes there certainly.

(Shiv Puran,Vol-2, Rudrasamhita, Kumara khanda section IV, Chap. 19, Page-794, Shlok-37)

Now whatever seven figure and fact we read about shankar ji, same seven figure and fact we will read about prophet Adam with reference from holy Quran.

Chapter 9

FIGURE AND FACT ABOUT PROPHET ADAM (A.S)

Birth of Prophet Adam

Holy Quran Chapter-4, Verse-1,

- "O Mankind! Fear your God, who created you from a single human being, and from him God created his mate, and from the pair of them He created countless men and women and scattered them on the erth".

That means God first created a single human being (prophet Adam) Then from Prophet Adam God created Eve. Then from them all human being took birth and got scattered throughout world.

So we all human beings are children of a single couple. Hence we all are real brothers and sister.

Iblis did not respect Adam:-

Holy Quran-chapter-7, Verse-11,

- We brought you into existence (created soul of Adam and all human beings) then we gave you each a form (God created body of human beings) and then we said to angles to "Prostrate before Adam" They all prostrated but Iblis did not, he was not of those who prostrated.

Curse on Iblis

Summary of chapter 15, Verse No. 32-42

God asked Iblis what is the matter with you, that you are not among those who have prostrated (to Adam). Iblis said "I am not going to prostrate to a man whom you have created from rotten mud and which is molded into shape. I am superior to him as you have created me from fire. (Because of ego and attitude which Iblis expressed to God), God said "Get out from here, you are rejected and cursed one, till the day of Judgement (Qayamat).

Iblis said, "O my Lord! Grant me time till the day of Judgement (day of resurrection).

God said "Respite is granted to you till the appointed time (day of Judgement). Iblis said, "O my God! you have put me in the group of failures (cursed one). The human beings because of whom I failed (got cursed), I will make them fail too. I shall make the path of error (sin) seem alluring (attractive) to them on the earth, and shall mislead them all. Only your chosen (pious people) will remain protected from Me.

God said "This is the path (of true religion) which leads straight to Me. Surely, you shall have no power over My true servants. (pious people). Those misguided

people who will follow you, surely will go to hell along with you.

Adam descending from heaven to earth

Holy Quran. Chapter-7, Verse no. 22-25

● (God said)"O Adam! dwell you and your wife in the Garden, and enjoy (its good things) as you wish: but approach not this tree, or you run into harm and transgression." Then began Satan to whisper suggestions to them, in order to reveal to them all their shame that was hidden from them (before): (Satan said to Eve) "Your Lord only forbade you this tree, lest you should become angels or such beings as live forever." And he swore to them both, that he was their sincere adviser. So by deceit he (Satan) brought about their fall, when they tasted of the tree, their shame become manifest (visible) to them, and they began to sew together the leaves of the (heaven) garden over their bodies. And their Lord called unto them "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?" Adam and Eve said "Our Lord! We have wronged our own souls: if You do not forgive us and have mercy upon us, we will surely be among the losers." (Allah) said: "Get you down. With enmity between yourselves (among human beings and satan). Earth will be your dwelling place and your means of livelihood for a time." He said: "Therein shall you live, and therein shall you die, and from it shall you be taken out (on the day of Judgement)."

Note: Concentrate on the fact that Adam, Eve and Iblis only heard the voice of God. None of them have actually seen him.

● Eve descended in Mina, prophet Adam at India, Iblis at Mt.Minan (Near Basra in Iraq) and snake (by whom Iblis misleaded to eve) at Isfahan in Iran.
(Hasan busra-Adam aur Khilafat, Hindu Kitab mein-Page-76)

Adam stayed in Haram

Holy Quran-3, verse-96

● The first House (of worship) appointed for human beings was that at Bakka (Makkah). It is a blessed place, a source of guidance for the whole world.

● Iblis was cursed. But Prophet Adam was not cursed. He made some mistake, but immediately he repented and God forgave him. On earth he descended as a prophet, and he was in continuous touch with God through the angle. Under guidance of Angles he went Makkah. And this first house of worship (Kaaba) was built by Adam, to perform hajj and other prayers. Prophet Adam stayed near Kaaba in Makkah.

● In holy quran chapter number-17, verse number-1, God has called mosque around holy Kaaba as Masjid-e-Haram.
Because it on **divine** (**Haram**) **ground**.

- Prophet Mohammed (Pbuh) said on the day of victory over Makkah that God has declared land of Makkah as **divine Haram ground**. It is not decided by any human being. And it is prohibited to shed blood and cut tree on this divine haram land. (Manad-e-Ahmad, Page no, 205)

- There is a well (Spring) just near Kaaba, from where even today millions of litres of water is drawn. And it does not get dried up. This well (Spring) is called Zamzam. Haj pilgrims carry this sacred water to all over world.

- Makkah is surrounded by eight hills and Kaaba is in the valley in Makkah city. Mina is 5 Kms away from Makkah, it is also a valley surrounded by hills, and Hajj pilgrims stay at this Mina place at the time of Hajj for 3 days in tents. You can see view of Mina on youtube, when Hajj pilgrims stay in tents.

- Grave of eve is in Jeddah city which is very near to Mina. Jeddah mean ancestors of women or Grandmother. So because of Eve this city is called Jeddah.

Note: See photo of grave of eve and map of Haram land Makkah, Mina and Jeddah on rear cover page of this book.

Story of two sons of Adam

Initially Adam and Eve had two sons, Cain and Abel. Abel was younger and more pious than Cain. Cain wanted to marry the girl to whom by law of that time Abel was supposed to marry.

To resolve the dispute it was decided that both Cain and Abel should present an offering to God. Whomsoever's offering will get accepted by God, will marry that girl.

When both of them presented their offering, only Abel's offering was accepted.

But Cain was not ready to step back. Instead of compromising, he killed Abel and got married to that girl.

This incident is narrated in Quran in chapter-5, verse-27 to 31, as follow;

"And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]. If you should raise your hand against me to kill me I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire and that is the recompense of wrongdoers." and his soul permitted to him the murder of his brother, so he killed him and became among the losers.

(Holy Quran 5:27-31)

(Balance matter page no.23)

Chapter 10

BIRTH OF BRAHMA

● We find following details about birth of Brahma in Shiv puran.

● स मायामोहितं कृत्वा मां महेशो द्रुतं मुने!। तन्नाभिपङ्कजादाविर्भावयामास लीलया।५।
(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-5, Page no.200)

(Brahma said) O sage, having deluded me with His illusion immediately, Shiv in the course of His sport, produced me through the umbilical lotus of Visnu.

● एवं पद्मात्ततो जज्ञे पुत्रोऽहं हेमगर्भकः। चतुर्मुखो रक्तवर्णस्त्रिपुण्ड्राङ्कितमस्तकः।६।
(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-6, Page no.200)

Thus it was that I came to be known as Lotus-born and conceived in a golden womb. I had four faces, red complexion and Tripundra-marked forehead.

● तन्मायामोहितश्चाऽहं नाविदं कमलं विना। स्वदेहजनकं तात! पितरं ज्ञानदुर्बलः।७।
(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-7, Page no.200)

● कोऽहं वा कुत आयातः किं कार्यं तु मदीयकम्। कस्य पुत्रोऽहमुत्पन्नः केनैव निर्मितोऽधुना।८।
(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-8, Page no.200)

Deluded by His illusion and weakened in knowledge, O dear one, I did not know who the progenitor (ancestor) of my body was, other than the lotus.

"Who am I ? Where did I come from ? What is my duty ? To whom was I born a son ? By whom have I been created?"

● तदा वाणी समुत्पन्ना तपेति परमा शुभा। शिवेच्छयाऽपरा व्योम्नो मोहविध्वंसिनी मुने!।१५।
(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-15, Page no.200)

Then, O sage, by the will of Shiv, an **auspicious voice** "Perform Penance" was heard **from the sky** which, dispelled my delusion.

● तच्छ्रुत्वा व्योमवचनं द्वादशाब्दं प्रयत्नतः। पुनस्तप्तं तपो घोरं द्रष्टुं स्वजनकं तदा।१६।
(Shiv puran, Vol-1, Rudra Samhita Section-I, Creation Chapter-7, Shlok-16, Page no.200)

On hearing the **voice of the sky** I exerted myself for twelve years in performing a terrible penance in order to see my progenitor.

Punishment of Brahma

● ससर्जाऽथ महादेवः पुरुशं कज्चिभ्दुतम् भैरवाख्यं भ्रुवोर्मध्याद् ब्रह्मदर्पजिघांसया।१।
(Shiv puran, Vol-1, Vidyesvara Samihita Chapter-8, Shlok-1, Page no.57)

Mahadeva then created a wonderful person, Bhairava, from the middle of his brows to quell the pride of Brahma.

● स वै तदा तत्र पतिं प्रणम्य शिवमङ्गणे। किं कार्यंकरवाण्यत्र शीघ्रमाज्ञापय प्रभो!।२।
(Shiv puran, Vol-1, Vidyesvara Samihita Chapter-8, Shlok-2, Page no.57)

This Bhairava knelt before the lord in the battlefield and said, "O lord, what shall I do? Please give me your directives quickly."

● वत्स योयं विधिः साक्षाज्जगतामाद्यदैवतम्। नूनमर्चय खड्गेन तिग्मेन जवसा परम् ।३।
(Shiv puran, Vol-1, Vidyesvara Samihita Chapter-8, Shlok-3, Page no.58)

"Dear, here is Brahma, the first deity of the universe. Worship him with your sharp-pointed quick moving sword."

● स वै गृहित्वैककरेण केशं तत्पञ्चमं दृप्तमसत्यभाषणम्।
छित्वा शिरांस्यस्य निहन्तुमुद्यतः प्रकम्पयन् खड्गमतिस्फुटं करैः।४।
(Shiv puran, Vol-1, Vidyesvara Samihita Chapter-8, Shlok-4, Page no.58)

With one of his hands he caught hold of the tuft of Brahma's fifth head that was guilty of haughtily uttering a falsehood, and with the hands he furiously shook his sword to cut it off.

● पिता तवोत्सुष्ट-विभूषणाम्बर-स्रग्गुत्तरीयामलकेशसंहितः।
प्रवातरम्भेव लतेव चञ्चल पपात वैभैरवपादपङ्कजे ।।५।।
(Shiv puran, Vol-1, Vidyesvara Samihita Chapter-8, Shlok-5, Page no.58)

Your father (Brahma) trembled like a plantain tree in a whirlwind, with his ornaments scattered here and there, his cloth ruffled and loosened, the garland displaced, the upper cloth hanging loose and the glossy tuft disheveled, and Brahma fell at the feet of Bhairava.

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(Previous matter page no.21)

● So because of a marriage dispute between their two sons, Adam and Eve lost their beloved younger son.

● As per sloke no. 25 page no. 419 of Shiv puran, celestial voice said that Shiv and Parvati are father and mother of universe. Holy Quran also says prophet Adam & Eve are father and mother of all the human beings of universe. As there can not be two parents of same human race, so we can guess that Shiv and prophet Adam are one and the same person.

● Majority of people in society are confused between God and Devtas. If we concentrate and analyse the incident of curse on Daksh, we can get a clear picture about them. To understand clearly difference between devtas and God, first we will study details about few main devtas whose names are Brahma and Vishnu and main features of celestial voice, then we will compare them.

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Chapter 11

STORY OF VISHNU AND TULSI

In Shiv Puran we find following detail of Shri Vishnu ji.

● *विष्णुः सत्त्वं रजोऽहं च तमो रुद्र उदाहृतः।*
लोकाचारत इत्येवं नामतो वस्तुतोऽन्यथा ।३८।

Visnu is of sattva attribute. I (Brahma) am of Rajas attribute and Rudra is of Tamas attribute. This is only in view of the activities in the world. But in fact and in name it is otherwise.

● *अन्तस्तमो बहिः सत्त्वो विष्णू रुद्रस्तथा मतः।*
अन्तः सत्त्वस्तमो बाह्यो रजोऽहं सर्वथा मुने!।३९।

Visnu is of Tamasika nature within but externally sattvika outside, Rudra is of satvika nature within but of tamasic nature outside, I am of Rajasic nature throughout.

● *राजसी च सुरा देवी सत्त्वरुपात् तु सा सती।*
लक्ष्मीस्तमोमयी ज्ञेया त्रिरुपा च शिवा परा।४०।

The goddess of speech is of Rajasic nature, Sati is of the sattvika nature and Laxmi is of Tamasic nature, the great goddess Siva (shakti) is of the three natures.

(Shiv puran, Vol-1, Rudra Samihita-section-1, Creation, Chapter-16, Shlok-38-40, Page no.253)

Story of Tulsi

● *वृद्धाब्राह्मणवेषेण विष्णुर्मायाविनां वरः ।*
शख्डचूडोपकण्ठं च गत्वोवाच स तं तदा।।१५।।

Then in the guise of an old brahmin Visnu the foremost of those who wield magic, approached sankhacuda and told him.

● *देहि भिक्षां दानवेन्द्र! मह्यं प्राप्ताय साम्प्रतम् ।१६।*

The aged brahmin said:

"O Lord of Danavas give me the alms for which I have come to you. I shall not say openly what I wish to have from you who are favorably disposed to the distressed. I shall tell you when you have promised me first."

● *नेदानीं कथयिष्यामि प्रकटं दीनवत्सलम् ।*
पश्चात्त्वां कथयिष्यामि पुन सत्यं करिष्यसि ।१७।

With face and eyes indicating pleasure the king replied affirmatively. Then the deceptive Visnu in the form of a brahmin said-"I am the suppliant for your armour."

● *ओमित्युवाच राजेन्द्र प्रसन्नवदनेक्षणः।*
कवचार्थीं जनश्चाऽहमित्युवाचेति सच्छलात् ।१८।

On hearing that, the lord of Danavas, a well wisher of the brahmins and of truthful words, handed over the divine armour, his vital breath to the brahmin.

● *माययेत्थं तु कवचं तस्माज्जग्राह वै हरिः।*
शख्डचूडस्य रुपेण जगाम तुलसीं प्रति।२०।

Visnu thus snatched off her armour by means of deception. Then in the guise of sankhacuda Visnu

approached Tulsi.

- Visnu, said to Tulsi that I won war against Devtas.

- *इत्युक्त्वा जगतां नाथः शयनं च चकार ह। रेमे रमापतिस्तत्र रमया स तया मुदा।२८।*

After saying this the lord of the worlds lay down on her bed. Then out of joy Visnu indulged in sexual intercourse.

- *सा साध्वी सुखसम्भावाकर्षणस्य व्यतिक्रमात्। सर्वं वितर्कयामास कस्त्वमेवेत्युवाच सा।।२९।।*

That lady began to suspect on observing a change in her happiness, endearment and attraction and asked him "Who are you?"

- *को वा त्वं वद मामाशु भुक्ता हं मायया त्वया। दूरीकृतं यत्सतीत्वमथ त्वां वै शपाम्यहम् ।।३०।।*

Tulsi said: "Who are you? tell me quickly. I have been enjoyed by you deceptively. My modesty has been outraged. Hence I am going to curse you"

- *तुलसीवचनं श्रुत्वा हरिः शापभयेन च। दधार लीलया ब्रह्मन्! स्वमूर्तिं सुमनोहराम् ।३१।*

Sanatkumara said: On hearing the words of Tulsi Visnu became afraid of the curse. O brahmin sportively he re-assumed his own real beautiful form.

(Shiv Puran, Vol-II, Rudra Samihita-Yuddhakhanda-5, Chapter-41, Shlok-15-31, Page no.975)

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Chapter-12

INTRODUCTION OF CELESTIAL VOICE

● Bible (Genesis-3 NIA) and Quran (20:11-12) says that while returning from Madain prophet Moses (A.S.) saw a light on top of a hill. He went there to get some fire. But when he reached the place, no one was there. At that place prophet Moses (A.S.) heard a celestial voice which said "Oh Moses, I am your God, and I have selected you as messenger for Israel Community."

● When brahmaji was confused after his birth, this celestial voice advised him to do meditation to get enlightened.

● Prophet Adam (A.S) Eve, Iblis and angels only heard sound of God, that is celestial voice. None of tham have actually seen God with their eyes.

So this celestial voice is actually voice of God.

Bhagwad Geeta has described three features of God, they are as follows:

अविनाशि (Immortal)

● अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् । विनाशम् अव्ययस्य अस्य न कश्चित् कर्तुम् अर्हति।। (अध्याय:२, श्लोक:१७)

(तु)But(विद्धि)(you)knowit(तत्)that (God is)**(अविनाशि)immortal**(येन) because of whom(सर्वम्)this whole universe(ततम्)exist(न-कश्चित्)no one(अर्हति)is able (कर्तुम) to do (विनाशम्) destruction(अस्य) of that (God)

But (you)know it that (God is) immortal, because of whom this whole universe exist, No one is able to do destruction of that (God)

अजम् (Unborn)

● य: माम् अजम् अनादिम् च वेत्ति लोक महा-ईश्वरम् । असम्मूढ: स: मर्त्येषु सर्व-पापै: प्रमुच्यते।।३।। (अध्याय:१०, श्लोक:३)

(य)one who (वेत्ति) know(माम्)Me**(अजम्)unborn**(अनादिम्)beginningless(च)and (महा-ईश्वरम्)the supreme lord (लोक)of the universe. (स:)He is (असम्मूढ:) learned one (प्रमुच्यते) and will be free form (सर्व-पापै:) from all sins (मर्त्येषु) among those who are subjected to death.

● One who know Me unborn, beginning less, and the supreme lord of the universe. He is learned one and will be free form from all sins among those who are subjected to death.

अदृश्य (Formless)

● अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धय:।

परम् भावम् अजानन्त: मम अव्ययम् अनुत्तमम् ।।२४।। (अध्याय:७,श्लोक:२४)

(**अजानन्त:**) not understanding (**माम्**) My (**परम्**) supreme (**भावम्**) nature (which is) (**अव्ययम्**) imperishable (**अनुत्तमम्**) and the finest one (**अबुद्धय:**) people with less intelligent (**मन्यन्ते**) think (**माम्**) to Me (who is) **(अदृश्य) formless** (**आपन्नम्**) to have assumed (**व्यक्तिम्**) a personality (visible form)

Not understanding My supreme nature (which is) imperishable and the finest one, people with less intelligent think to Me (who is) formless to have assumed a personality (visible form).

Some other important features of God are as follows:

● तेषाम् ज्ञानी नित्य-युक्त: एक भक्ति: विशिष्यते। प्रिय: हि ज्ञानिन: अत्यर्थम् अहम् स: च मम प्रिय:।। (अध्याय:७,श्लोक:१७)

(**तेषाम्**) among them (**ज्ञानी**) one who has knowledge (**युक्तः**) remains engaged (**नित्य**) patiently(**भक्तिः**) in worship of **(एक) one God** (**विशिष्यते**) he is best among them (**हि**) because (**ज्ञानिनः**) for that scholar (**अहम्**) Myself (God) is(**प्रियः**)beloved (to him) (**अत्यर्थम्**) more than anyone else (**च**) and (**मम**) (to) Me (**सः**) also (**प्रियः**) he is most beloved.

● among them one who has knowledge remains engaged patiently in worship of **one God** he is best among them, because for that scholar Myself (God) is beloved (to him) more than anyone else, and (to) Me also he is most beloved.

● बहूनाम् जन्मनाम् अन्ते ज्ञान-वान् माम् प्रपद्यते। वासुदेव: सर्वम् इति स: महा-आत्मा सु-दुर्लभ: ।। (अध्याय:७,श्लोक:१९)

(**महा आत्मा**) great divine personality (like) (**वासुदेवः**) Sri krishna (**सु-दुर्लभः**)is extremely rare(**बहुनाम्**)(among) many(**ज्ञानवान्**)religious scholars(**जन्मनाम्**)who takes Birth on earth (and who do) (**सवर्म्**) all deeds (**माम् प्रपद्यते**) as per My (God's) command (**अन्ते**) till death.

Great divine personality (like) Sri Krishna is extremely rare (among)many religious scholars who takes Birth on earth (and who do) all deeds as per My (God's) command till death.

Summary from above mentioned shlokes we conclude that :-

1) God is Immortal (2:17)
2) God is unborn (10:3)
3) God is invisible (7:24)
4) God is one (7:17)
5) Great divine personality like Shri krishna also follow God. (7:19)

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Chapter-13

ANALYSIS OF DAKSH INCIDENCE

● When sati devi burnt her body in divine fire, that time a celestial sound said following words.

जगत्पिता शिवः शक्तिर्जगन्माता च सासती। सत्कृतौ न त्वया मूढ! कथं श्रेयो भविष्यति।२५।

"Siva is the father of the universe, and Sati is the mother of the universe. O Fool, they were not honored duly by you. How can you attain welfare?"

(Shiv puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-25, Page no.419)

From the words of celestial voice it is clear that this voice was not of sankarji. This sound was also not of shakti or Durga devi. Because Sati is said to be incarnation of shakti. If we assume that this sound is of shakti then words of sloke must have been that, "I and shiv are mother and father of this universe." But such words were not spoken by celestial voice.

● Celestial voice addressed Brahma & Vishnu in following words.

निर्गच्छन्त्वपरे सर्वे मुनिनागादयो मखात् । अन्यथा भवतां नाशो भविष्यत्यद्य सर्वथा।।३३।।

"Let all the sages, Nagas and others leave this sacrifice. Otherwise, you all will perish today, without an escape."

(Shiv puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-33, Page no.420)

निर्गच्छ त्वं हरे शीघ्रमेतध्वरमण्डपात् । अन्यथा भवतो नाशो भविष्यत्यद्य सर्वथा।।३४।।

"O Visnu, come out of this sacrificial platform quickly. Otherwise, you all will perish today, without an escape."

(Shiv puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-34, Page no.420)

निर्गच्छ त्वं विधे! शीघ्रमेतदध्वरमण्डपात् । अन्यथा भवतो नाशो भविष्यत्यद्य सर्वथा ।३५।।

"O Brahma, come out of this sacrificial platform quickly. Otherwise you will perish today, by all means."

(Shiv puran, Vol-1, Rudra Samhita Section-II, Narrative of Sati, Chapter-31, Shlok-35, Page no.420)

From these words it is clear that celestial voice is so powerful that it can destroy or burn great Devtas like Brahma and Vishnu and others.

● It is common concept in society that Brahama, Vishnu and Mahesh (Shankar ji) are only three names of one great God.

But from introduction of Brahma Vishnu and Shankar ji, it is clear that all the three have their individual personality and features, and God is also an

individual entity and having unique features. Bhagwad Geeta has given three measuring or recognising standards by which God could be recognised. These three features are;

1) Unborn

2) Invisible

3) Immortal (indestructible)

We find from previous chapter that only celestial voice or God have these feature and Shankarji, Brahma and Vishnu are visible, and they also took birth and these two features are not of a God.

Bhagwad geeta also says that only formless God is the greatest one and He alone does all the work of creation, sustenance and destruction of this universe.

The slokes of Bhagwad geeta which describes creation sustenance and destruction of universe by God alone are as follows :

Creation

● सर्वभूतानि कौन्तेय प्रकृतिम् यान्ति मामिकाम् । कल्प-क्षये पुन: तानि कल्प-आदौ विसृजामि अहम् ।। (अध्याय:९, श्लोक:७)

(**कौन्तेय**) O Son of Kunti (Arjun) (**तानि**) all those (humanbeings) (**अहम**) I (have) (**विसृजामि**) created(**कल्प-अदौ**) at beginning of universe (and) (**कल्प-क्षये**) at the end of universe (on the day of parlay) (**प्रकृतिम्**) by my power of nature (**मामिकाम्**) and with my decision (**सर्वभूतानि**) all humanbeings (**यान्ति**) will be raised(**पुन:**) again.

● O Son of Kunti (Arjun) all those (humanbeings) I (have) created at beginning of universe (and) at the end of universe (on the day of parlay) by my power of nature and with my decision all humanbeings will be raised again.

● स्वयम् एवं आत्मना आत्मनम् वेत्थ त्वम् पुरुष-उत्तम। भूत-भावन भूत-ईश देव-देव जगत् - पते।। (अध्याय:१०, श्लोक:१५)

(**एव**) certainly (O God) (**स्वयम्**) personally (**आत्माना**) by yourself, (**वेत्थ**) you (know) (**आत्मानम्**) yourself, (**त्वम्**). You are (**पुरुष-उत्तम**) greatest of all (**भूत-भावन**) creator of everything (**भूत-ईश**) lord of every thing (**देव-देव**) God of devtas (**जगत्-पते**) lord of entire universe.

Certainly (O God) personally by yourself, you (know) yourself. You are greatest of all, creator of everything, lord of everything, God of devtas, lord of entire universe.

Sustenance :-

● मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना। मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थित:।। (अध्याय:९, श्लोक:४)

(**सर्वम**) all (**इदम्**) these (**जगत**) universe (**ततम्**) pervades (because of) (**मया**) My (God's) (**अव्यक्त**) invisible (**मूर्तिना**) form (**सर्व-भुतानि**) all creatures (**मत्-स्थानि**) exist due to Me. (**च**) and (**अहम्**) I (**न**) do not (**अवस्थित**) exist (**तेषू**) in

them.

All these universe pervades (because of) My (God's) invisible form, all creatures exist due to Me, and I do not exist in them.

● अनन्या: चिन्तयन्त माम् ये जना: पर्युपासते। तेषाम् नित्य अभियुक्तानाम् योग क्षेमम् वहामि अहम्।। (अध्याय:९, श्लोक:२२)

(ये) Those (जना) people who (अनन्या: चिन्तयन्त) without thinking about other Deities (पर्युपासते) properly worship (माम्) Me (God) (अहम्) I (नित्य) always (वहामि) take responsibility of (क्षेमम्) protection (of). (तेषाम्) such (अभियुक्तनाम्) people who constantly do (योग) (My) worship.

Those peoples who without thinking about other Deities properly worship Me (God) I always take responsibility of protection (of). Such people who constantly do (My) worship.

Destruction :-

● पुरुष: स: पर: पार्थ भक्त्या लभ्य: तु अनन्या। यस्य अन्त:-स्थानि भूतानि येन सर्वम् इदम् ततम् ।। (अध्याय:८, श्लोक:२२)

(पार्थ) O Arjun (तथ्य) favor of (स:) that (Great God could be achieved only by) (भक्त्या) worshiping Him alone (अनन्यया) without mixing His prayer with any other diety. (तु) But (He is also) (पर:) Beyond (पुरुष) being a human. (येन) because of whom (इदम्) these (सर्वम) all (भुतानि) universe (ततम्) pervades (यस्य) and by whom (अन्त-स्थानि) the parlay (Qayamat) will accure.

● O Arjun favor of that (Great God could be achieved only by) worshiping Him alone without mixing His prayer with any other diety But (He is also) Beyond being a human. Because of whom these all universe pervades and by whom the parlay (Qayamat) will accure.

● एतत् योनीनि भूतानि सर्वाणि इति उपधारय। अहम् कृत्स्नस्य जगत: प्रभव: प्रलय: तथा ।।७-६।।

(Success and failure of) (सर्वाणि) (all) (भुतानि) human race (उपधारय) depends (एतत्) on these two (This world and hereafter) (इति) This way (अहम) I (the God) (कृत्स्नस्य) who do (प्रभव:) beginning (तथा) and (प्रलय:) End (जगत:) of the world.

(Success and failure of) (all) human race depends on these two (This world and hereafter) This way I (the God) who do beginning and End of the world.

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Chapter-14

How God should be worshiped as per Bhagwad Geeta

Shlok No.6-10

● *योगी युञ्जीत सततम् आत्मानम् रहसि स्थितः। एकाकी यत-चित्त-आत्मा निराशीः अपरिग्रह।।१०।।*

English meaning :-

(योगी) (the) yogi (who) (निराशी:) do not get attached to materialistic world, (अपरिग्रह:) and free from the feeling of passessiveness (should) (सततम्) always (go to) (रहसि) a secluded place (स्थित:) (and should) sit (एकाकी) along and engage (आत्मानम्) himself (यत:-चित्त:-आत्मा) from body mind and soul (युञ्जीत) in worship of lord.

(The) yogi (who) do not get attached to materialistic world, and free from the feeling of possessiveness (should) always (go to) a secluded place (and should) sit along and engage himself from body mind and soul in worship of lord.

Shlok No. 6:11

● *शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मनः। न अति उच्छ्रितम् न अति नीचम् चैल-अजिन कुश उत्तरम् ।।११।।*

English meaning :-

(yogi should) (स्थिम्) firmly (प्रतिष्ठाप्य) place (आत्मन:) himself (शुचौ) on clean (देशे) land (who) is (न) neither (अति) too (उच्छितम्) high (न) nor (अति) too (नीचम) low. (on such land) (उत्तरम्) spread (कुश) kusa grass and (cover it with) (चैल अजिन) soft cloth or deer skin on (आसनम्) seat.

(yogi should) firmly place himself on clean land (who) is neither too high nor too low. (on such land) spread kusa grass and (cover it with) soft cloth or deer skin on seat.

Shlok No. 6:12

● *तत्र एक-अग्रम् मनः कृत्वा यत-चित्त इन्द्रिय क्रियः । उपविश्य आसने युञ्जात् योगम् आत्म विशुद्धये।।१२।।*

English meaning :-

(तत्र) after that (to fix your) (मन:) mind (in remembrance) of (एक) one (अग्रम) God (कृत्वा) do (यत्) control (your) (चित्त) mind (इन्द्रिय) senses (क्रिय:) (and) deed. and (उपविश्य) sit (on your) (आसने) seat (firmly and) (युञ्जायात्) should do (योगम्) meditation (for) (विशुद्धये) clarifying of (आत्म) (your) soul.

After that (to fix your) mind (in remembrance) of one God do control (your) mind senses (and) deed. and sit (on your) seat (firmly and) should do meditation (for) clarifying of (your) soul.

Shlok No. 6:13

● *समम् काय शिरः ग्रीवम् धारयन् अचलम् स्थिरः। सम्प्रेक्ष्य नासिका अग्रम् स्वम् दिशः च अनवलोकयन्।।१३।।*

English meaning :-

(For meditation) (धारयन) hold (काया) body (शिर:) head (ग्रीवम्) and neck (समम्) straight (अचलम्) unmoving (स्थिर) and still (सम्प्रेक्ष्य) looking (स्वम्) our own (अग्रम) tip (नासिका) of nose (च) and (अनवलोकयन्) don't look on (दिश:) all the sides.

(For meditation) hold body head and neck straight unmoving and still looking our own tip of nose and don't look on all the sides.

Shlok No. 6:14

● *प्रशान्त आत्मा विगत-भीः ब्रह्मचारि-व्रते स्थितः। मनः संयम्य मत् चित्तः युक्तः आसीत मत् परः।।१४।।*

English meaning :-

(प्रशान्त) unagitated (and) (विगत भीः) (and) fearless (आत्मा) mind (स्थितः) fix (in heart and) (व्रते) vow (ब्रह्मचारि) to spend life as per divine guidance (संयम्य) control (you) (मनः) mind (आसीत्) sit (चित युक्तः) (for) meditation and (considering) (मत्) Me (the God) (परः) the ultimate goal.

Unagitated (and) fearless mind fix (in heart and) vow to spend life as per divine guidance control (you) mind sit (for) meditation and (considering) Me (the God) the ultimate goal.

Shlok No. 6:15

● *युञ्जन्नेवं सदात्मानं योगी नियमतमानसः।*
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ।।१५।।

English meaning :-

(एवम्) This way (योगी) worshiper (who) (आत्मानम्) himself (सदा) by constantly (नियत) controlling (मानसः) his mind (युन्जन्) worships (Me/God), (Then he) (अधिगच्छति) does attain. (शान्तिम्) peace (in this life) and after death (मत) My (Gods) (संस्थाम्) heaven (of) (परमाम्) great (निर्वाण) relaxation. (pleasure)

This way worshiper (who) himself by constantly controlling his mind worships (Me/God), (Then he) does attain. Peace (in this life) and after death My (Gods) heaven (of) great relaxation. (pleasure)

Shlok No. 6:22

● *यम् लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।*
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते।।२२।।

English meaning :-

(यम्) Then after (लब्ध्वा) having blessing of God (worshiper) (न) never (मन्यते) consider (अपरम्) any other thing (अधिकम्) more (लाभम्) beneficent (ततः) than that (God blessing) (च) also (स्थितः) after having (यस्मिन्) that (blessing worships) (न) don't (विचाल्यते) get shaken (in) (गुरुणा अपि) in situation of great (दुःखेन) miseries.

Then after having blessing of God (worshiper) never consider any other thing more beneficent than that (God blessing) also after having that (blessing worships) don't get shaken (in) in situation of great miseries.

Shlok No. 6:27

● *प्रशान्त मनसम् हि एनम् योगिनम् सुखम् उत्तमम्। उपैति शान्त-रजसम् ब्रह्म-भूतम् अकल्मषम् ।।२७।।*

English meaning :-

(ही) certainly (भूतम्) worshiper (of) (ब्रह्म) one God (शान्त) by controlling his (रजसम्) bad nature (अकल्मषम्) gets rid of his part sins, (एनम्) after this (योगी) worshiper (उपैति) attains (प्रशान्त) peaceful (मनसम्) mind (उत्तमम्) the highest (सुखम्) happiness.

certainly worshiper (of) one God by controlling his bad nature gets rid of his past sins, after this worshiper attains peaceful mind, the highest happiness.

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